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(*e*) For *a* instead of *la*, see l. *Beda* is supposed to have been originally ཨཇེ་མདེལ, *bedol*, a travelling outcast man, about the dropping of final *l*, see 4 (*e*); *o* and *a* often change in verbal roots.

41. (*a*) རྟས་འཕང་མྱོང་ངམ། དཔོན་བོས་བཀྱོན་མྱོང་ངམ།།

(*b*) stä'phang nyo'ngam, spon'boe kyon'nyon'gam.

(*c*) Do you suffer from being thrown off the horse or from being scolded by your master.

(*d*) Ironical inquiry, when a person is not in good spirits.

(*e*) There the classical ending *am* of the question is retained, the Ladakhi has only *a*.

42. (*a*) ཐྲུག་ལ་དཔེ་ར་དང་བཙུན་རྒྱང་ཇ་འཱུ།།

(*b*) thrug'la spe'ra dang tsun'jungla ja'u.

(*c*) Speech [of adults] is to a child, what a *jau* is to the *tsunjung* [the lama apprentice].

(*d*) It is not good to speak of everything before children, just as the *tsunjung* is not deemed worthy to receive a *jau*, [after having taken part in a religious ceremony].

(*e*) *Spera* is originally *dpe sgra*, for *ra* instead of *sgra*, see 7 e. *jau* = a little tea, because everything used to be bought with tea in Tibet, a Tibetan silverjau = 3¼ annas, btsunjung = btsunchung, see Ladakhi Grammar, laws of sound 6.

43. (*a*) ཁྭ་དགས་ཀོ་ཝག་ཟེར་ས་དང་ལ་མའི་ཏྲོ་ཝང་ཟེར་སལ་ཧླེབ་དུག།

(*b*) kha'tä ko'wag zer'sa dang' la'mä tro'wang zer'sala hleb'dug.

(*c*) He arrives at the place where the crow says *kowag* and [then], where the *lamas* say *trowang*.

(*d*) Used derisively of a man, who has nothing to do and spends his life in dullness.

(*e*) *Zersa* is *Compos. determin. trowang* imitates the sound of the big drum.

44. (*a*) སྦལ་དི་སྙིང་ཅན་དི་སྙིང་བསྐོལ་བསྐོལ་པ།

བོད་སྙིང་མེད་ཀྱི་སྙིང་སྟོར།།

(*b*) bal'ti nying'canni nying' kolkol'la bod' nying med'kyi nying stor'.